# PENITENCE

# John Markeman

During his

[illegible]onment in CHELMSFORD Gaol

for Murthering his WIFE

[illegible] Mr. [illegible], that kept her Company

[illegible]

[illegible] Admonitions, of the [illegible]

[illegible]

[illegible] before him, [illegible]

[illegible] Saturday, April 17. 1680.

[illegible]

[illegible]

[illegible]

# The Preface to the

# READER.

Courteous Reader,

THE behaviour of this poor Creature when he came to die, was so very exemplary, that it was surprising to most that came to see him, and begot an equal pity and astonishment in the numerous spectators, and well it might: to behold a Man who not a month before had given up himself to all manner of sins, those in particular which even human nature it self abhors, and which undermine the well being of it: I say to behold this Man carrying himself in such an humble and submissive manner, exerting such acts of Faith and Charity, giving such wholesom and good advice to all that were round about him, and that with all requisite eatnestness and Zeal, declaring

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his utter detestation of every thing whereby God's Authority was any ways lessened or abused, was enough indeed to raise an admiration in the Breasts of all those who attended this Execution. And to speak nothing but what is truth, in those several accounts I have met withall from dying Men; I have not found any to exceed this persons (considering his circumstances) unless it was in some canting expressions; which were handed to them by some sort of Men, whose Religion lies more in a Stheme of words, and a knack of Phrases, then in weighty and Solid Considerations and reflections, such as truly benefit and advantage the Soul, and render it like a Rock unmoveable, notwithstanding all the Billows that beat upon it. His Inquiries when he was waited upon by those who administred to the needs, and necessities of his Soul, were not Trivial and Childish, but very grave and serious; and the doubts he made were such as might become any Man that had lived without those hainous

enormities he was guilty of, and had trod longer in the paths of vertue and goodness, than to his great sorrow he had done. And though he was so far from confidence and presumption, that he was jealous and suspicious of the state of his mind, neither would it make him meet to be a partaker of the Inheritance amongst the Saints in life, yet he was not found by any to despond, or fall into any unworthy abjectness of Spirit, but still kept his Soul in good plight by seriously considering God in his Attributes, and in his Son. And when Fears and Tremblings through the weakness of the flesh sometimes seiz'd upon him upon some sudden emergencies, he quickly recovered himself again, and fixed his foot upon the Rock of Ages.

'Tis true some people may think, considering the greatness of his Sin for which he was to die, and the wickedness of his life before, which prepared him to that cruel Murther, that so short a time was not sufficient to build such a Con-

Confidence upon, but let them consider, that his first reflections upon it were very severe and heavy, and so they continued to the last; insomuch that no Man ever heard him mitigate or lessen that vile and barbarous Action from the time he committed it, to the minute of his Execution; although perhaps his provocations were as great, as was possible for human nature not assisted with Gods grace to bear, yet in the midst of these thoughts within him Gods comforts did delight his Soul, and his very sorrow did enlarge and increase his satisfaction, and became the Mother of that peace and quiet which his Soul was replenished withall, and one advantage be had for this, was, that I know no Man that did attend him, but as they set forth his Sin in all its several circumstances and aggravations, and engaged him to the deepest and profoundest sence of it; so at the same time in proportion to the nature of his sorrow, they did by the Commission and allowance they have from the

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*holy Gospel*, speak peace and comfort to his Soul; *and entail'd it upon him upon no other terms, by which means he lost no ground either ways, but his Soul was kept in that good frame, that every Mans ought to be in, as well in health as sickness. And truly when I consider the tremblings that I have found amongst sick persons, when the fears of Death have lodged themselves in their minds, (though at the same time, one would think the pains and torture of their Bodies should have forced them to an undervaluing of life and all its comforts,) and then reflect upon this person in the fulness of his strength, in the Flower of his days going to his long home with the Courage of an Old* Roman, *and the Meekness, Patience, Submission, and resignation of a Primitive* Christian, *I cannot but conclude that he was acted by a more than ordinary Spirit, and that the Spirit of the Lord lift up his Standard for him, against all those Enemies that were coming like Floods upon him. I have*

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little else to say, onely to tell the World, that which too great a part (I fear) will not thank me for, and that is, that the beginning of this poor man's Sin, and consequently of his Misery, was his neglect of God's publick Worship, as it is administred in the Church of England, which he bitterly confessed to those that did attend him during his Confinement, and I wish it may be a warning to all Slothful People, who neither approach those useful and necessary Ordinances themselves, nor lay any injunction upon their Children or other Relations so to do; God forgive them, but withal amend them, for they are in the high Road to Hell and Ruin, and no doubt but their Children will curse the time that ever they issued from the Loins of such wicked, and wretched Parents, and it is desired that those in particular, that live in the Parish where this poor man committed this horrid Murther, would take this into their serious thoughts, and the rather because one great rea-

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*son why he desired to be Executed in that Place was, that he might leave this as a warning to them, and he that writes this, Prayes from his Heart it may have its desired Effect.*

And so Farewel.

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*Reader,*

THis Sermon was the result of some few hasty thoughts, and never designed for the Press, but the importunity of the Neighbourhood hath prevailed, and he that gives it leave to go abroad, is so very desirous of doing good to the Souls of those committed to his Charge, that he will rather bear the censures of this Critical Age, and the nice and dainty Palat, than not answer that request, whereby others of more humble minds may receive any Spiritual advantage.

# A SERMON

Preached at

# WEST-HAM,

Immediately before the Execution of

# John Marketman.

2 Cor. VII. 9.

*Now I rejoyce, not that ye were made sorry, but that ye sorrowed to Repentance.*

IT is a very reasonable and comely thing, that every Creature should carry it self suitable to that estate in which it is; and he that does otherwayes I am certain Argues himself rash and heady, unacquainted with those considering and

deliberate thoughts, which all wise men are very conversant and expert in. Thus the man whom God hath surrounded with his kindness, and loaden with his more particular favours, making him the dayly object of his care and bounty, yet walks melancholy, and intertains himself with a train of dark and dismal thoughts, as if he was hardly dealt withal, and had not his just right and due; he acts prepostorously, and follows not the advice of the wise man. *Eccles.* 7. 9. *in the day of prosperity be joyful*, and on the other hand he whom God appears against, with some particular marks and tokens of his displeasure, in whose sides the Arrows of the Almighty stick, and into whose bones he sends rottenness; whom he impoverisheth in his estate, or any other ways afflicts, yet looks with a blith and unconcerned countenance, and suffers no reflections of thoughts that may bring him to a sense of divine wrath that is apparently gone out against him, such a person lives flatly contrary to those rules which a man at such a time ought to walk by, and his actions do no ways suite with his condition, our Saviour supposes both these when he discourses of the presence of the Bridegroom, at which time, and during which happiness, he affords all honest, and well bounded mirth and pleasure, and permits his disciples to enjoy themselves with such thoughts as such a state allows, but when the Bridegroom is

departed, and things look with a more ſad and mournful aſpect, he is not angry; which if mens countenance and carriage: nay, their inward thoughts and conceptions be of another hue and colour, and as *Solomon* ſays *there is a time to rejoyce, and a time to mourn*, and certainly when Divine providence permits any perſon to ſhed innocent blood, and to ſuffer the publick Juſtice of the Nation, for ſo doing, not only the perſon himſelf ought to mourn, but likewiſe every one that hears it, and this being the occaſion of our meeting this day.

I thought good to pitch upon ſuch a Subject, as might oblige me to treat of ſorrow, and purſuance of this deſign. I ſhall firſt ſhow what this ſorrow doth import. Secondly, Inquire into the reaſons and grounds of it, from whence it ſprings and derives its Original. Thirdly, Conſider upon what account God is ſo kind to it, as to admit men into his favour upon the due performance of it; and then laſtly, ſpeak particularly to the perſon appointed preſently to die. And then to your ſelves who are come to be ſpectators of his doleful end.

Firſt, We will conſider what this ſorrow does import, and that muſt be included within theſe two things. Firſt, within a ſenſe and feeling of the thing upon the ſcore of which we mourn; for all ſorrow is founded in ſome impreſſions that are made upon the Soul, ſome ſtrokes that are given the

mind, whereby the soul is moved and stirred, toss and disquieted, and not at that ease it was wont to be, and this may come under the notion of that which the *Logicians* call *simplex apprehensio*. But then secondly, this sorrow does import a reflection upon the thing, as to dishonours God, or prejudices our selves, and neighbours, and the truth of it is, simple apprehensions, present perceptions, begot by a full evidence in the thing that offers it self to our thoughts, and considerations, is nothing, and does nothing, that is, hath no effect nor influence upon us at all, if we do not descend to this namely, to make reflections upon the thing so display'd and evidenc'd unto us, and 'tis the want of this makes so great a part of the world weak and infirm in their understanding, the Mother of so many sickly and crasy conceits, this I say because men do not reflect and argue, do not infer and draw, do not consider the results and consequences of things, the connexions and dependances of them one upon another, and therefore that man that truly grieves your shall find that his thoughts have dwelt long upon things, and hath not sat down contented with some bare touches upon his senses, but hath driven home the nail, hath weighed all things in a just and proper ballance, in their natures and in their effects, and upon a full and impartial consideration hath ordered and disposed of himself. If sin hath had

the maſtery over him, and *Satan* the firſt Rebel againſt Heaven, hath raign'd any time over his affections, the good man ſits down and bewails, not only his misfortune, but his own fooliſh and unadviſed choice; his own voluntary and diſhonourable ſlavery that he hath ſubmitted to, and the thoughts of this together with the affront he hath offered to God, and the indignity and reproach he hath loaden his own nature withal; theſe make him ſtrike upon his breaſt with a becoming rage, and in the agony of his Soul to cry out, *what have I done?* The reflections upon his actions, and the circumſtances thereof, inforce tears from his eyes, *with which he waters his very couch in the night ſeaſon, and the man goes heavily becauſe of his Tranſgreſſions*: and this indeed is true ſorrow, and I am certain cannot want it's good effects in the future courſe of a man's life.

Secondly, Let us further conſider the riſe and original of this ſorrow which is ſo agreeable an eſtate of mind in times of darkneſs and affliction, and that muſt be reſolv'd into theſe two things; Firſt, into what we want and ſtand in need of, which is very allowable in ſpiritual things, but muſt be carefully looked after, when the object of it is temporal good, but for ſpiritual things I may mourn under a ſenſe of the weakneſs of my graces, of the unconſtancy of my reſolutions, of the dul-

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neſs of my purſuit of ſuch things as are really beneficial to me. I may mourn under a ſenſe of the deadneſs of my heart in my devotions, and thoſe adreſſes that I make to the great Being of Heaven and Earth; theſe things are not only allowable, but very praiſe worthy, becauſe they argue a ſenſe of all my obligations to God, and ſuch a ſtate of mind as will reſt ſatisfied with nothing but what comes from God; and makes me like him, and conſequently diſpoſes and fits me for the injoyments of him, all which I am ſure is very acceptable to God, and the great thing he deſigns in making us capable of Religion, and ſending that Religion to fill up and furniſh thoſe capacities. Secondly, this ſorrow muſt be reſolved into the conſideration of what we have done amiſs, and it is impoſſible but this ſhould be the natural effect of ſuch a cauſe, for when I conſider ſin as it diſhonours God, as it undermines his very being, or elſe renders him like to us: as it violates his Laws and puts a ſcorn upon his Authority, as he is the Worlds *Legiſlator*: further when I conſider the diſhoneſty and prefidiouſneſs that is in all ſin, as I am the perſon that do commit it, one bound by all that is ſacred, to relinquiſh and abandon it, one whoſe duty it not only concerned, but his very intereſt too, ſo to do; I ſay ſuch conſiderations with many others that might be brought forth before

you,

you, must certainly open the flood-gates, and melt the Soul into tears and sorrow; for who can enjoy himself, and solace his mind with any pleasant reflections? When he considers the things that he hath done amiss, notwithstanding there was so little reason for it; Nay so much every ways against it, who can have any cheerful aire in his face, when he considers himself as one that hath affronted Heaven, and bid defiance to the very person, to whom he stands beholden for his being, and without whom he could not subsist one minute in that state in which he is?

Who can disport and consume his time, in any merry pastimes, when he considers what loads of guilt lies upon his Soul; which without a true repentance, will press him down into the lowest Hell? No, no, it is impossible, and the very reason why the sinners in *Sion*, are so little fearful, and discover so little sorrow through their whole conversation, is because they do not think and duly reflect upon what they have done amiss: tis true they in the gross, and general acknowledg themselves to be sinners, great sinners; But they are not so particular in their reflections, so exact in their considerations, they do not compare one thing with another, and draw those inferences that they might easily do: and this makes a vast difference betwixt a State of health, and a sick bed, while they enjoy

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the one they use all those diversions that turn their thoughts off from any serious objects, they will not be at leisure to enter into their Chambers, and there strictly account with themselves for what they have done amiss, but when death makes its approaches to them, when a Disease vitiates their Palates, and takes away their inclination to such and such an Object, they have then time to fix their thoughts upon what is amiss, and to run over the several miscarriages of their lives, and then they cry out to themselves as the vilest Monsters, as the most wicked Caitiffs, as the most unnatural Wretches, as the most perfidious Wights that ever the earth bore, or the Providence of God spared.

Thirdly, Lets now inquire upon what account God is so kind to this sorrowful temper. 1. It is not a decent and becoming temper for a sinful creature, at the time when God pours down the floods of his Vengeance, to laugh and carry himself as not concern'd: all the World lays a just blame at such a mans door, and looks upon the Action as very urging and provocative; and the contrary is so pleasing to God, that we find he rewards, according to the opinion of some Divines, the very shadow and resemblance of it in *Ahab*, *Seest thou how* Ahab *humbleth himself, I will not bring the judgment in his days.* There is a certain proportion and congruity in things,

things, which is mightily acceptable to God and man, and he that does not observe it and carry himself accordingly, he is wanting to those thoughts and considerations which necessarily go to the making of a wise man. Secondly, This sorrow is a very great vindication of God, both as to his Authority and Laws. First, as to his Authority; for why should I mourn for such and such a thing, if I did not at the same time apprehend, and was not duly convinc'd that I have slighted him who hath a power over me, that I have neglected him whose right to command lays me under all obligations to obedience, the non-performance of which, brings me under the notion of a guilty and an unworthy person. This sorrow tells the World, that I believe my self Gods subject, and that I have been wanting to those duties whereby that subjection ought to be manifested to all that are round about me, and that the honour I owe him as a Father, hath not been so punctually paid down and laid at his feet, as did become me, and as I was bound to do. This, this is the voice of mourning and sorrow; and I do plainly intimate to all my acquaintance, that I am Gods Creature, and have not waited upon him and given him that homage, that by vertue of the relation was his due, and by this sorrow, I let the World see whom they ought to acknowledge for their Father, King, and Governour, and how they must at last by my ex-

ample pay for it, if they make to themselves other Masters, and vow fealty to other Lords, and certainly this must be supposed to be one reason why our Saviour promiseth comfort to this mourning spirit, for he came to make God known better, and consequently to bind men to greater honour, and deeper veneration of him, than those dark notions the world had on him before would allow. Secondly, this sorrow is a great vindication of the righteousness of his Laws, for who mourns upon the account of scorn put upon a thing that is unprofitable or unnessary, a thing no way serviceable to our interest, and consequently not worthy of our praise or love? But he that acts against a Law or Laws which have an essential pulchritude in them, which are only the Transcripts of those eternal Idæas which are in God, which have a kind influence upon the rational part of man, and are no ways unserviceable, but very helpful too to the brutish part, namely to the body, which lived up to, create within us joy and peace passing all understanding, and prepare us for Mansions of Glory hereafter. I say, he that acts against such Laws, and afterwards mourns and sorrows for so doing, he does as far as the Action is capable of it, vindicate all this, and whatever else can be said in the just praise and due commendation of those excellent and great Laws.

Thirdly,

Thirdly, God is pleaſed with this ſorrow, becauſe it is preventive of ſuch Actions as always terminate in bitterneſs; for man being a Creature made for God, that is to ſerve him, and walk according to his holy will: He that runs into any courſe of life whereby that ſervice is interrupted, that obedience any ways hindred or obſtructed, it is impoſſible but that he ſhould contract that guilt thereby which I am ſure muſt needs be the foundation of great horrour and confuſion, of great agony and perplexity of mind; and there was never any perſon yet who gave his thoughts leave to run over the ſeveral Pages of his life, but he found ſo many blots and blurs, ſo many wry Letters and falſe Characters as occaſioned thoſe bitter reflections which are very uneaſie to the mind of man; and this is atteſted and may be aſſerted by vertue of the general warrant and commiſſion, that the experience of all Ages have given.

Now I would fain know what is more preventive of ſuch evils, than ſuch a ſenſe of them as is attended with pain and ſhame together, with ſuch proportions of grief and ſorrow, as ſwallow up and devour all thoſe joys and pleaſures which renders humane life any ways deligible, for when I am tempted to any vicious chaſe, to any wicked purſuit, to any unaccountable undertaking, I muſt needs thus accoſt my ſelf; Whither ſo faſt my

Soul? What means this haſte, this motion ſo exceeding thine uſual pace, how comes thy fancy to be thus upon the wing, and thou art up and going as if thou wert affraid of any parley with thy ſelf, of being ſtopt by any deliberate thoughts that may riſe up in defence of Reaſon and Religion, does thou not know that what the Apoſtle ſaith is true. *Rom.* 6. v. 23. *The wages of ſin is death*, that though the wicked may flouriſh like a green bay tree for a while, yet they are ſet in ſlippery places, and when their end is conſidered, it is not to be deſired. Haſt thou not heard of the ſorrows of *David*, and the Lamentations of *Manaſſeh*? Doſt thou not know that the ſenſe of theſe things hath made thee as well as others, full of toſſings too and fro unto the dawning of the day; and that the arrows of the Almighty, ſtick faſt in the ſides of none but thoſe whoſe lives have been crooked and irregular, ſtay therefore and conſider *O my Soul!* what thou art undertaking, weigh things together in proper Scales, and then chuſe as thou thinkeſt good, but be ſure Reaſon and Religion have as fair a hearing as Luſt and Fancy.

Now by ſuch reflections as theſe, a man very much prevents ſuch wicked undertakings, and upon this ſcore God and his Son Chriſt, have ſo great a kindneſs for this ſorrowful and mourning ſpirit. Fourthly, this ſorrow is very acceptable to

God,

God, in that it is an instance of an honest and a just spirit; if I have offered any injury to any person, if I have deprived him of his right, defrauded him of his due, I presently come under an obligation to make him satisfaction, and my Conscience can give me no discharge till it hath repaired those wrongs and injuries.

Now the man that sins, injureth God, robs him of his due, deprives him as much as he can of his Authority, and takes away that glory which God, hath said he will not give to another, and bestows it upon himself, and what should the sinner do in order to make satisfaction for all these damages the Divine attributes sustain, but to mourn and so be sorry for them, and to give Testimony of the truth thereof, by such actions as are clearly significative thereof? And this is no more then by the Laws of honesty and Justice, we are bound and obliged to, and not to do it is to incur a censure which humane nature cares not to hear of, and is never very patient under, I mean the censure of a dishonest man. And having now discoursed thus in general of the nature and excellency of godly sorrow shown by its effects and influences. I now come to address my self two ways. First to you, the sad occasion of our meeting together this day. As for the parts of your life before you committed this horrid fact, it is sufficiently known, and hath been

been very much bewailed by your ſelf, to all that have attended you; As for the act it ſelf for which you come here to die, it hath by my ſelf and many others been laid open in its proper colours, and acknowledged by your ſelf both in its nature and circumſtances, and the Prayers of good men have been ſent up to Heaven for you, *that you might repent with a repentance to Salvation*, and that nothing might be wanting ſo far as publick Juſtice might not be obſtructed: you have had the favour from a merciful Judg of a conſiderable time, to ſet all your ſins before you, what uſe you have made of that time, I hope your own Conſcience can peaceably and comfortably inform you. I hope your reflections upon ſin hath been ſevere, particularly upon that for which you are going to account to the Juſtice of the Nation, and as your helps have been many, ſo I hope your advantages and improvements have been accordingly; and now you are going to eternity, diſcharging your ſelf of all worldly cares and temptations, and I hope of all guilt together, may the God of Heaven and Earth, by his divine preſence ſtand by and aſſiſt you; may his holy Spirit aid and ſupport you againſt all thoſe fiery darts that *Satan* may be caſting at you, may your garments be waſht in the Lambs blood, may your Soul be ſaved by the merits of him who died for this very end, that we might live; may you be ſtrong and courageous,

rageous, and bear up, taking comfort, that you are a monument of divine Juſtice; and that in and thorow you, God ſheweth the conſequences of a ſinful and wicked life; and by you, warns others from ſuch ſinning for the time to come. May your Soul fly up to Heaven, and be received into *Abrahams* boſome, which undoubtedly is the wiſh and prayer of all thoſe that now hear me, or ſhall preſently ſee you caſt up your eyes to Heaven: and as the hart pants after the water brooks, ſo let your Soul pant after God, the living God, and ſay, *O my God whom have I in Heaven but thee? And there is none in earth I can deſire, in compariſon of thee.* And thoſe diſcourſes that you ſhall by and by make to the people, ſpeak your mind plainly; and let them know, what they are ſo unwilling to believe, that *the wages of ſin is death*: and God grant, that your death may be the life of the Souls of all that come to be ſpectators of this tragical end.

Now a few words to you the numerous hearers, you ſee here a ſad inſtance of Sin and Rebellion againſt God; and in a word, a ſad conſequence of a common neglect of Gods Ordinances, for this poor creature hath told me himſelf, and many others, that when he ſlighted God in his publick worſhip, he fell into greater and greater ſins, till he was grown ſo bold, as to meditate Murder in his thoughts, and at laſt accompliſh it with his hands. O may he be a warning to all you, that either neglect the Ordinances of God out of a careleſs ſlothful ſpirit, or elſe out of a principle of contempt and ſcorn, to which pitch and height of wickedneſs ſome have attained! Conſider, though at preſent you ſtand, yet by degrees you may ſo fall, as at laſt to wallow and tumble in all immortality and ſenſuality whatſoever. Be not high minded, but fear, it is good to keep the mind modeſt and tender; and I know nothing does that to better purpoſes, than to be conſtant in our attendance upon the publick devotions of the Church, for this uſually keeps the ſenſe of God ſo much upon our Souls, as at leaſt to reſtrain

ſtrain us from thoſe horrid ſins, which publick ſafety, and the intereſt of Government, make neceſſary to deprive men of their lives; for when any of you are going into Houſes of good fellowſhip, at that time when the Bell calls you to wait upon God; or others of you are a going into the field to view your Cattel, at that time when the Laws of God and man appoints you to joyn with the reſt of your Neighbours in publick prayers and praiſes: ſay thus to your ſelves, we are going to turn our backs upon God, and we cannot tell but for this one wilful neglect in great diſpleaſure, he may turn his upon us, and never impreſs us more; and what ſuch a deſertion and forſaking will end in, we cannot tell: For when God leaves us we know who makes his entry; and how ſoon that wicked Spirit may command us to thoſe undertakings, that make our Families infamous, our lives burthenſome, or our deaths untimely we cannot tell. And remember, that if any of you ſlight publick inſtruments of Devotion after this days ſad ſight, and the penitent confeſſion of the criminal here before you, you add to your ſin; and as you do ſo, no doubt God will requite you, and add to the judgment.

One thing more: Let no man reflect upon this poor Creature in his Relations, nor upon his Relations upon his account, whether dead or living, for that Looks barberouſly, becauſe men of all ranks and conditions, from Kings upon the throne, to them that ſit upon the dunghil, have groaned under the misfortune of ſome of their Children, who by ſtubborn hearts, and rebellious courſes, have forfeited their lives, and deſerved death. I pray God from my heart and Soul, keep all you that hear me this day in his love and fear; and I pray, that all us that have Children, may enjoy comfort and content by them, that they may honour us that are their Parents, that they may not be cut off in the midſt of their days; and that they may, when they come to years, live with credit, and afterwards die with peace: and if any of them, which God prevent, ſhould merit the Juſtice of the Kingdom, I pray God give them Repentance ſuitable to their crimes. (Which I hope this poor wretch here before us hath) And God of his mercy give him a happy *Exit*, and all of us holy and gracious lives, and at laſt a happy Immortality.

*FINIS.*

# THE SPEECH OF John Marketman

On the LADDER,

Immediately before his Execution.

*Good People,*

I Am brought hither, to suffer a Death which God in his infinite Wisdom and Justice hath thought fit to bring upon me, for those many Sins I have Committed against his Divine Majesty; but especially this last Crying Sin of Murther: And had not God been Merciful to me, I had not now been here, but had ended my own Life with the same Weapon that I destroyed her, but God in his infinite Mercy, (not onely to me, but to you) hath brought me hither, to die this infamous

Death, to be a warning for you to ſhun thoſe evil Courſes I have taken, and to bring you to a timely Repentance, *leaſt ye likewiſe Periſh.* As for my Life, it has been very Sinful, for I departed from God in my Youth, being diſobedient to my Parents, not ſhewing them that Reverence which I ought to have done; For which Sin (I think) God hath juſtly puniſhed me, in making me die Childleſs. Certainly, if long Life be promiſed to thoſe that Honour their Parents, it ſhould cauſe Children to take great care how they Diſhonour them, leſt they be cut off in their Youth, as I am.

This one Sin cauſed me to run into a great many more, as that of neglecting the Church, which indeed I could not do ſo long as my Father lived; but after his Death I ſeldom attended that publick Worſhip of God, but choſe rather to ſpend my whole time in an Aſehouſe, which brought me into evil Company, and ſo I fell into the Sin of Drunkenneſs, which in time I did ſo habituate my ſelf to, that I became a profeſſed Enemy to God, giving my ſelf over to thoſe dreadful Sins of Swearing and Curſing in my ordinary Diſcourſe, to theſe I added Lying, and ſo I fell from one Sin to another, till I arrived to that height of committing Murther, in a moſt barbarous and inhuman manner, deſtroying the Wife of my Boſom, for which I am to ſuffer this ſhameful Death, for the committing thoſe former Sins God ſuffered me to run into this laſt, as a means to draw me to himſelf, for when all thoſe Judgments as he had ſent down upon me before, as Sickneſs, Poverty, or the like, I ſay, when all theſe would not awaken my Conſcience, he ſent this laſt Judgement to awaken me by the hands of Juſtice, and cauſe me (like *Manaſſeh*) to Repent in Chains and Fetters; this cauſeth me to bleſs God for his infinite Goodneſs and Mercy, to ſo vile and wretched a Sinner as I was; that he has given me time to Repent, when I was

ſo unmerciful as not to give her a moment, but he hath not hardned my Heart as he did *Pharaoh*'s. I bleſs God that he has given me Grace to Repent me of thoſe great Sins that I have committed; I can now ſay, that as I formerly loved to commit Sin, I do now hate the very thoughts of it, nay, truly, I think I could not commit one Sin to gain a Kingdom; nay, I would chuſe rather to Periſh than do any thing that ſhould offend that God, who ſent his only Son to be a Ranſom for poor Man-kind, that God which hath promiſed Mercy to all thoſe that unfeignedly Repent, will (I hope) have Mercy upon me, although I have been the greateſt of Sinners, yet his Mercy is far above my Sins, the Blood of Chriſt is a ſufficient Vertue to waſh away that Blood-guiltineſs from off my Poor Soul. And though my Sins have been innumerable, my truſt is in the innumerable Mercies of God, that he will blot out all my Tranſgreſſions, and receive my Soul into his everlaſting Kingdom.

Now (good People) as I have been an Inſtrument of Evil, I deſire by my ill example of Living to be an Inſtrument of Good to you now at my Death; therefore I beg of you, as you tender your own Souls, that you take heed of Sin, eſpecially the beginning of Sin. You will find that if once you habituate your ſelves to the committing of Sin, you will find it a very hard matter to root it out, it muſt coſt you many a bitter Tear, nay, perhaps the plucking out of your right Eye, which trouble and expence might be ſaved, if you would be ſo careful as to reſiſt the firſt Temptation, which is to be done by frequent Prayer and Supplication to God. Take heed of thoſe great Sins which my poor Soul was ſo neat being Shipwracked upon, eſpecially that of neglecting the Church: For, truly I could never find (after I left going to Church) that any thing I took in hand proſpered, but God's Judgments ſtill followed me. The *Sunday* before this Bloody accident happened, (by the

instigation of my Wife) I went to Steal a couple of Rabits, which I effected, but God was so just as to let it be the last meal that ever we eat together.

Neither is it enough for people to go thither (as many do) through Ostentation, but it must be with a hearty Zeal, and Reverence to God, otherwise you commit greater Sin than if you never went at all. The other great Sin is *Drunkenness*, How fatal this hath been to me, your selves are Witnesses, by the sudden Death of a dear Wife, which I could never have procured, if I had not been Drunk. Truly I believe there is no Sin that the Devil tempts a man to when he is Sober, but he will certainly commit it when he is Drunk.

Another great Sin, which I think I did not mention before, and that is the Sin of *Uncleanness*, not onely *Fornication* and *Adultery*, but those more secret Acts of committing Folly by my self. The very lusting after a Woman is *Adultery in the Heart*. The onely means to avoid this Sin is by Prayer, and Fasting, and avoiding all Wanton company.

I never did attempt to destroy my Wife when I was Sober. Truly, the day before I did attempt to make away with her, by mixing of Poison with some Flower, but my Conscience would not suffer me to let her use it, so I did tell her of it.

One thing very remarkable was, that that Day in the Morning I was sent for to Let one Blood, and made Incision twice and no Blood, and my Wife coming into the House, perswaded the Woman to let me try once more, which I did, and perfected it at last; and I knew not that ever before I missed. After this I stayed so long, that *Drunkenness* overtook me, and my Wife got me home, and locked me in the Chamber, I lay some time on the Bed, but the Devil being strong with me, perswaded me to be

Revenged

revenged of her, and I broke open the Door, and with the Knife in my Hand found where she was, and stabbed her in four several places, (and not one of them Bled) of which she died presently.

Certainly God would not have had me spilt Innocent Blood, but my being Drunk brought me to this Sin of *Murther*.

I have one Sin more to tell you of, and that is my Pride and Haughtiness of Spirit, hating all manner of good Counsel or Reproof, I always (through my Pride) would make her be subject to me, not minding my own Duty to her, which if I had taken care to have performed, we had lived more Comfortably, and these unhappy Ends of both prevented.

I have also been guilty of rash censuring and judging people of their Lives and Deaths, saying of them in their lives, That they would come to untimely end, and at their deaths, That they were damn'd: and God has been just in bringing the former upon me, though through the Merits of a dear Saviour, I hope I shall escape the latter.

He that is lookt upon to be the cause of it, I would not have you vilifie, but pity him, and advise him to beware of Sin: I desire you all for me to give this Gentleman Mr. *Hollingsworth* thanks for the great Pains he hath taken with me, and his Care of my Soul in Prison, by sending Mr. *Adams* of *Badda*, from whom I received much comfort, by his often Prayers and good counsels: and this is all I have to say, I desire you, dear Sir, to pray once more for me.

The corruption of my own Nature hath been the occasion of my sinning against God; as in *Psalm* 51. *Behold, I was born in iniquity, and in sin hath my Mother conceived me.* Gen. 6. 5. *God saw that every imagination of the thoughts of his heart were only evil continually.* That it is my own corrupt heart, I have the testimony of my Saviour, *Matth.* 15. ver. 19. *For out*

*out of the heart cometh evil thoughts, murthers, adulteries, fornications, theft, false testimonies, slanders.* The truth of these Scriptures my own Conscience doth now witness, that I have sinned against a glorious God, a just God, a merciful God, who hath made many offers of Grace to rescue me from my sin; but I have still shut up my heart against him, departing from him in my youth, my whole life hath been a continual Scene of sinful Tragedies: I have broke all thy Commandments, O Lord; instead of acknowledging but one God, I have served none. I have made Images of lust to my self, and have fallen down and worshipped them: therefore O Lord, thou mayest justly visit the iniquity of the Father upon the Child; because, O Lord, I have hated thee: thou hast forbid that we should take thy Name in vain; but, O Lord, I have blasphemed thy holy Name so often, that I cannot expect to be held guiltless: Thou hast commanded that we should keep holy the Sabbath day; but, O Lord, to my confusion, I have neglected thy Sabbath, nay I have committed more sins on that day, than on any other, in giving my self over to lust, deserting the House of God, in not hearing thy Ministers, nay in not practising what I have heard; therefore my sins of omission have caused my sins of commission. Thou hast commanded, O Lord, that we honour our Parents, but, O Lord, I was disobedient; therefore, O Lord, my days cannot be prolonged, I have curst both Father and Mother, therefore I ought to die the death. Thou hast said, We shall do no murder; but, O Lord, I have barbarously and inhumanely destroyed thy Image. If a man come presumptuously on his Neighbour to slay him with guile, he is to be taken from thine Altar that he may die, I have slain the Wife of my bosom. Therefore I desire to be taken from thine Altar and die, that the Land be not polluted, and defiled with that Blood that I have so unmercifully shed. *The bloody and deceitful man shall not*

*live*

*have but half his dayes*, therefore am I cut off in my youth. Thou hast said *we shall not commit Adultery*; but, O Lord, I have in my Heart committed *Adultery*, therefore thou mayest justly exclude me the Kingdom of Heaven, but with thee there is Mercy.

Thou hast said *we shall not Steal*; but I have wrongfully detained, and violently taken that which belonged not to me: Therefore, O Lord thou did justly hinder that increase which I might with honesty have expected.

Thou hast said *we shall not bear false witness against our Neighbour*. But I have Witnessed that I have not known. I have backbited and slandered. I have spoke evilly of my Neighbour, therefore I deserve to be debarred thy glorious Presence.

Thou hast said, O Lord, *we shall not Covet any thing of our Neighbour's*; but I have desired unreasonably other men's Goods: Nay, I have been so unjust as to wish my self in a Damned State, so I could command things above the Power of human Nature, and all for to work my Revenge, or to be accounted Happy. Thus did I renounce my God, by breaking all his Commandments, for the least of which he might justly have thrown me down into Hell, but with thee, O Lord, there is Mercy.

[*Here he examines himself particularly upon several Points directed for Christians to examine themselves, before they receive the Blessed Communion, by the Author of* The whole Duty of Man.]

LET us search and try our ways, and turn again to the Lord. Let us lift up our Hearts with our Hands unto God in the Heavens. I have Transgressed and Re-

I belled,

belled and thou hast not pardoned, thou hast covered with anger and persecuted, thou hast slain and not pitied. O cover not thy selfe but let my prayer pass through.

I have sinned, what shall I do unto thee, *O thou preserver of Men*, thou hast set me as a mark against thee, so that I am a burden unto my self. O pardon my Transgressions and take away mine iniquity; for now shall I sleep in the Dust, and thou shalt seek me in the Morning: but I shall not be found. The Lord is righteous, for I have rebelled against his Commandement. Hear I pray all ye People, behold my sorrow, behold O Lord, I am in distress, my Bowels are troubled, my heart is turned within me, for I have greviously rebelled.

O! Remember not the sins of my Youth nor my Transgressions, but according to thy mercies, remember thou me for thy goodness sake, O Lord.

Enter not into Judgement with thy servant, for in thy sight shall no Man living be justified.

Hide thy face from my sins and blot out all mine iniquities; Create in me a clean heart, O God, and renew a right Spirit within me.

Deliver me from Blood-guiltness, O God, from malice, envy, the follies of Lust and Violences of passion, thou God of my Salvation, and my Tongue shall sing aloud of thy righteousness: *the Sacrifice of God is a broken spirit; a broken and a contrite heart O God thou wilt not despise.*

O! Eternal and ever living God, who first breatheft into Man the Breath of Life, and when thou takeft away that Breath, he dies and is turned again unto Dust, look with Compassion on me thy poor Creature, who am now drawing near the gates of Death, and which is infinitely more terrible than the Barr of Judgement. Lord, my own heart condemns me, and thou art infinitely greater then my heart, and knoweft all things, the sins I know and remember fill me with horror; but there are also multitudes of others which

neither observed not at that time, or have since carelesly forgot which are all present to thee, thou settest my misdeeds before thee, and my secret sins in the light of thy countenance, and to what a Mountainous heap must the minutest provocations of so many Years arise? How long shall one so ungodly stand in thy Judgement, or such a Sinner in the Congregation of the righteous? And to add yet more, my very repentance I fear will not abide the Tryal; my frequent relapses heretofore have sufficiently Witnessed the unsincerity of my past resolutions: and then O Lord what can secure me, that my present dislike of my sins not rather the Effect of my amazing danger is then of any real change. O Lord I know thou art not mocked, nor wilt accept of any thing that is not perfectly sincere. O Lord when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me, but O Lord, one deep calleth upon another, the depth of misery, upon the depth of thy mercy. Lord save me now, or I Perish Eternally: O thou who willest not that any should Perish, but that all would come to repentance, bring me I beseech thee, though thus late to a sincere repentance, such as thou wilt accept who triest the Heart. Create in me O God a clean Heart, and renew a right Spirit within me! Lord one day is with thee as a Thousand Years. O let thy mighty Spirit work in me now in this my last day, whatever thou seest wanting to fit me for thy mercy and acceptation, deliver me from Bloud-guiltiness O God, from malice and envy, from the follys of lust, and the violences of passion: thou God of my Salvation; give me a perfect and entire hatred of all my sins, and enable me to present thee with that Sacrifice of a broken and contrite heart, which thou hast promised not to despise: that by this I may be made capable of that attonement which thy dear Son hath by the most Excellent Oblation of himself, [illegible] for all repenting Sinners,

ners, he is the propition for our sins, he was Wounded for our transgressions, he was Bruised for our iniquities: the chastisement of our Peace was on him; O heal me by his stripes, and let the cry of his Bloud drown the Clamour of my Sins. I am indeed a Child of Wrath, but he is the Son of thy love. For his sake spare me O Lord, spare thy Creature whom he hath redeemed with his most precious Blood, and be not angry with me for ever. In his Wounds O Lord, I take Sanctuary, O let not thy vengeance persue me to this City of refuge, my Soul hangeth upon him, O let me not Perish; with a Jesus, with a Saviour, in my Armes, by his Agony, and Bloody Sweat; by his cross and passions; by all that he did and suffered for Sinners, good Lord deliver me: deliver me I beseech the from the ways of my sins, thy Wrath and everlasting damnation, in the time of my tribulation, in the hour of Death; and in the day of Judgement. Hear me O Lord, hear me, and doe not now repay my former neglects of thy calls by refusing to answer me in this time of my need. Lord there is but a step between me and death, O let not my sin go down upon thy wrath; but seal my pardon before I go hence and be no more seen; thy loving kindness is better than the life it self. O let me have that in Exchange, and I shall gladly lay down this mortal life. Lord thou knoweſt all my desire and my groaning is not hid from the, deal thou with me O Lord according to thy Name; for sweet is thy mercy: take away the Sting of Death, the Guilt of my sins, and then though I walk through the Vally of the shadow of Death I will fear no Evil; I will lay me down in peace, and Lord, when I awake, let me be satisfied with thy presence in thy glory; grant this merciful God for his sake who is both the Redeemer and Mediator of sinners, even Jesus Christ. O Lord, of whom may I seek for succour, but of thee, who for my sins art justly displeased; yet O Lord God most holy, O Lord most mighty, O [illegible] and most merciful Saviour, deliver me not into the hands of [illegible]rnal death. Thou knoweſt

O

O Lord, the ſecrets of my heart, ſhut not up thy merciful eyes to my prayers; but hear me, O Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer me not at my laſt hour for any pains of death to fall from thee. Father I have ſinned againſt Heaven and before thee, and am not worthy to be called thy Child; yet O Lord, do not thou caſt off the bowels and compaſſions of a Father, but even as a Father pitieth his own children, ſo be thou merciful unto me Lord. The Prince of this World cometh, let him have nothing in me, but as he accuſeth, do thou abſolve; he lays many and grievous things to my charge, which he can too well prove; I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord my God. O Lord I am clothed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire, cauſe mine iniquities to paſs from me, and cloath me with the righteouſneſs of thy Son. Behold O Lord, the Devil is coming towards me with great wrath, becauſe he knoweth he hath but a ſhort time; O ſave and deliver me, leſt he devour my Soul like a Lion, and tear it in pieces, while there is none to help. Lord the ſnares of death compaſs me round about; O let not the pains of Hell alſo take hold upon me, but though I find trouble and heavineſs, yet O Lord I beſeech thee deliver my Soul. O dear Jeſus, who haſt bought me with the precious price of thine own blood, challenge now thy purchaſe, and let not the malice of Hell pluck me out of thine hand. O dear Jeſus, who humbleſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine; thou art the reſurrection of the life, he that believeth in thee though he were dead, yet ſhall he live. Lord I believe, help thou my unbelief. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. I deſire to be diſſolved and to be with Chriſt which is far better. Lord I groan earneſtly, deſiring to be cloathed upon with that Houſe from Heaven. I deſire to put off this my Tabernacle, O be pleaſed to receive me into everlaſting habitations. O bleſſed Jeſu, who haſt loved me, and waſhed me from my ſins in thine own blood, receive my Soul. Into thine hands I commend my ſpirit, for thou haſt redeemed me O Lord, thou God of truth; come Lord Jeſu, come quickly.

# *A true Copy of* John Marketman's *Letter to* George Bonah, *sent from* Chelmsford, April 6, 1680.

*SIR,*

THat you are in some part guilty of this sad Accident you cannot deny, if you seriously consider your Actions. *First*, In deluding a young Creature to that unclean Sin of *Fornication*, promising her in Mariage, which I do believe you never did intend to perform, for if your Actions had been as real as your Promises, you could not in pity so basely have deserted her, after she had yeilded her self up to your desires, which thing, without doubt drew on her all those miseries which she afterwards suffered. You thought you had not ruined her enough in committing that one single Sin, but she must continue in the satisfaction of your Bruitish Lust, till such time as you was forced to Marry another, whom God was pleased to take away by a death suitable to the Crime she had committed with you. One would have thought that an Example sufficient to have retarded her from any farther concernment with you; but like an impetuous Torrent you run more violently into your Sins, till you was reduced into that condition, that you must either Marry for the covetousness of Money, or be confined to a Goal. How could you expect a Blessing upon this Marriage, when your chief aime was onely Money, to maintain the Pride of another, which you kept at the same time in your House, to satisfy your Lust under pretence of Love? This certainly did bring a great Scandal on her, to continue with

with you after ſhe had married another: For who could imagine there was any thing but an ill end in it, which was afterwards Confirmed by your ſo often viſiting her when ſhe removed to that fatal place where it was my fortune to be enſnared with her Beauty. Yet I never uſed thoſe unlawful means which you had done, in deluding her to Sin, but to enjoy her by lawful Marriage, which I had not done, but by her promiſe that ſhe would wholly Renounce your Company either in publick or private; for what was her vow in Matrimony, but a forſaking all other, cleaving wholly to her Husband? Yet my Injunctions were not ſo ſtrict and ſevere, for I gave her the liberty of all Company except your ſelf: and truly it was a very reaſonal requeſt that ſhe ſhould forbear the ruine of her ſelf, neither had I laid this Injunction on her, if I had not been certain of what ſhe had done before with you, and the Miſery that would conſequently ſucceed, if ſhe ever committed the like again. That ſhe was falſe to me in my abſence, I can eaſily prove, by her entertaining you in her Company a whole Night, when you left your Horſe at *Hannſes:* beſides your often meeting her at two places which were deſigned for that purpoſe, when I came home, proved by your frequenting, without any juſt occaſion but the opportunity of ſeeing her; you may remember that you told me it was onely my own thoughts which made me ſuſpect her. But I pray you conſider how it is poſſible I ſhould intimate the Time, Place, and Words that paſſed between you, if I knew not the truth? I will not be ſo poſitive as to ſay ſhe was with Child by you the firſt time, but truely when I conſider all the circumſtances of it; I have but too juſt reaſon to ſuſpect it. For had ſhe been with Child by me, ſhe could not ſo eaſily have been deluded by you, beſides ſhe would have been more careful of her burthen, endeavouring to have brought forth that which

which was the onely means to take all manner of Reproach. Another argument of her Disloyalty, was her secret Correspondence with you after my returne home, perswading you to prosecute the Law against me, as you your self confessed to me, with no other intent but to bring her into your Company, forcing me to consent to it, or suffer the Rigour of your unjust Law. This was (I suppose) plotted in my absence, as appeared by the borrowing Money of you in *London*, never letting me know of it until I was Arrested for it. Likewise the laying claim to my Goods, so that I must either resigne the Right and Title which I had in her to you, or else be reduced into a condition of nothing but Poverty and Misery. But that which proved most fatal, was the *Friday* night's work, when by her instigation, my self was beat out of the House, and she entertained in your Company, the whole Night; since which I never had an Hours Content.

Now Sir, consider what an high Act of Injustice you have committed, in robbing her of her Innocency, and setting her in a course of the horridest wickedness, no less than Lust and Perjury together; next, in robbing her Credit making her a Reproach amongst all honest persons, besides the depriving her of all that happiness of life which ariseth from the mutual Kindness, which is between Man and Wife, instead whereof it brought us to a loathing of one another; from whence flowed this inhuman and barbarous Murther Committed by my bloody and unmerciful Hand. As for the Injury you have done me, I freely from my heart forgive you, begging God to give you Grace that you may unfeignedly Repent of all your Sins, that God may have Mercy on your Soul.

*Your sorrowful Friend,*
*I desire to see you at Stratford before I die, in the mean time I beg your Prayers for me.*
John Markerman.

FINIS.